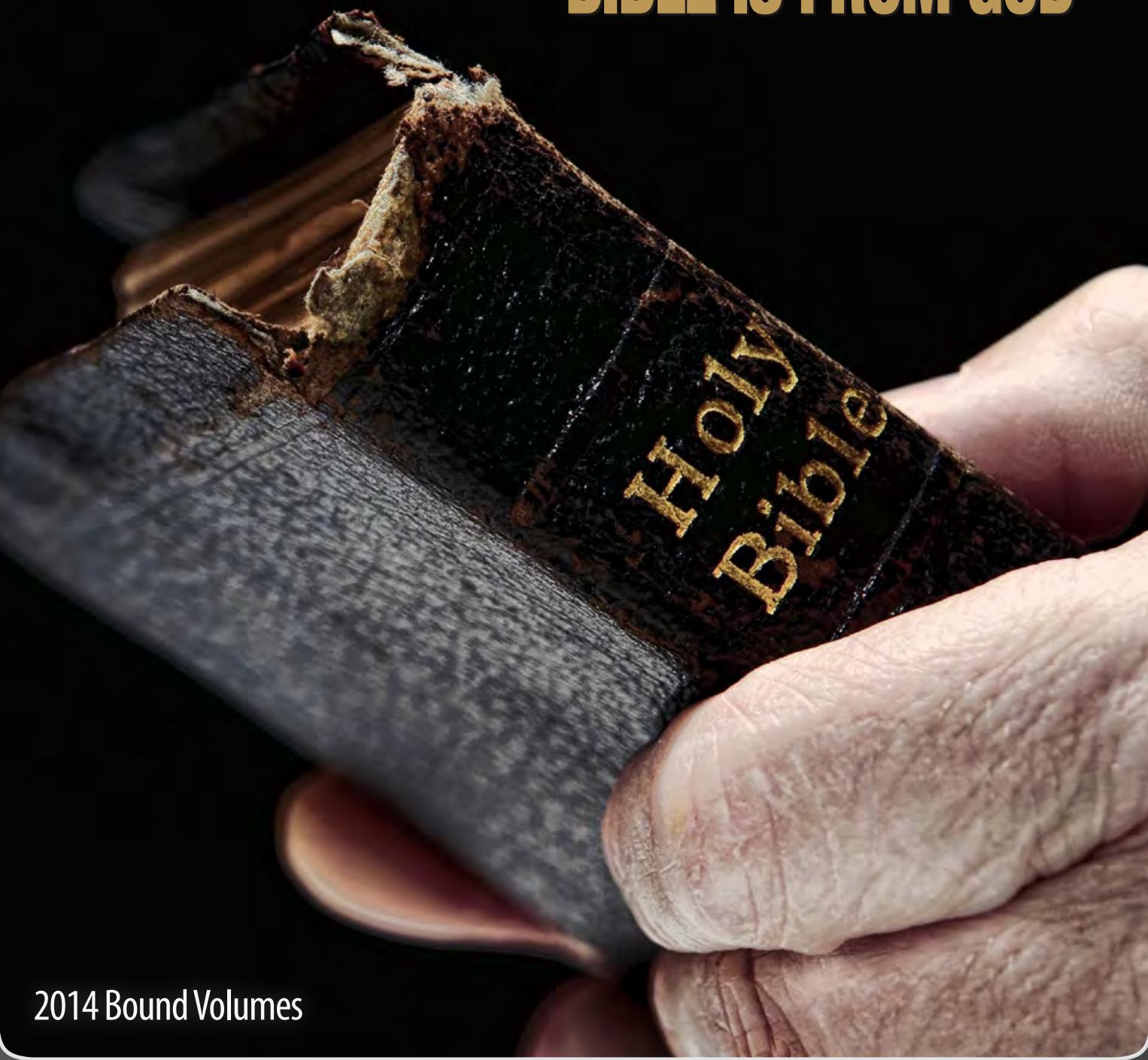




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3 Good Reasons to believe the **BIBLE IS FROM GOD**



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3 Good Reasons to Believe the Bible is from God

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THE Bible is the most popular book that has ever been printed. It was one of the first books mass produced on Gutenberg's printing press in 1455. To estimate a total number of Bibles and portions of it that have been produced and distributed worldwide throughout history would be virtually impossible, but the number stands well over 10 billion, since the United Bible Society alone has distributed over nine billion in the past 70 years ("God Facts," n.d.). Without dispute, the Bible is the best selling book of all time worldwide ("Best Selling...," 2014).

Why is the Bible so popular? The reason most often given is that those who are printing, distributing, and reading the Bible believe it is the inspired Word of God. Most people who read the Bible do not think it is good advice from mere men. Nor do they think it is a book of fairy tales written for entertainment. Instead, they believe the Book they are reading is the product of the one true God.

Oftentimes, when people are asked to give reasons that support their belief that the Bible is from God, they say that the Bible claims to be from God. It is certainly true that the Bible contains numerous statements that claim inspiration. Second Timothy 3:16-17 states: "All Scripture is given by inspiration of God...." In fact, anyone who wants to search

the entire Bible will discover that it contains more than 2,700 instances in which divine inspiration is claimed (e.g., "God said;" "the Lord said;" "by revelation He [God] made known").

Yet, even though we would expect to find that any book produced by God would claim divine inspiration, **such a claim does not prove anything in and of itself**. It is a necessary trait of inspiration, but it is not a sufficient trait. Various books claim to be inspired by God (e.g., the Quran, the Book of Mormon), but are contradictory to the Bible, and can be proven to be inaccurate and deficient in other instances (see Miller, 2005; Miller, 2003). Simply because a book or writing claims divine inspiration is not positive proof of its inspiration. Any person could stand in front of an audience and claim to be the President of the United States of America. In fact, he could make that claim over 2,700 times. But his multiple claims to the presidency would fail to prove his case unless he could provide more adequate and sufficient evidence.

When Jesus revealed Himself to the world as the Son of God at about the age of 30 (Luke 3:23), He did not expect people to believe Him simply because **He said** He was the Messiah. On the contrary, Jesus said, "**If I do not do the works of My Father, do not believe Me;** but if I

do, though you do not believe Me, **believe the works**, that you may know and believe that the Father is in Me, and I in Him" (John 10:37-38, emp. added). If the Messiah was not to be trusted merely based upon **claims** of messiahship, neither should the Bible. Again, though the claim of inspiration is important (and expected if the Bible is the Word of God), **mere claims prove nothing**.

Those who penned the Bible did not expect the world to receive their writings as God's Word simply because they claimed they were. The Bible writers insisted that their writings were not based on imaginary, unverifiable people and events, but instead were grounded on solid, verifiable facts. The apostle Peter wrote: "For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty" (2 Peter 1:16). In his introduction to the book of Acts, Luke stated that Jesus "presented Himself alive after His suffering by **many infallible proofs**, being seen by them during forty days and speaking of the things pertaining to the kingdom of God" (Acts 1:3, emp. added). The Bible writers understood and insisted that the information they penned was accurate and factual, and should be accepted, not based on a lack of evidence or a "leap in the dark," but on an abundance of verifiable proof.

So what is the proof that the Bible is of supernatural origin? Why should an honest truth-seeker come to the conclusion that the Bible is the special revelation from the Creator of the Universe? In short, the main, overarching reason that the Bible is demonstrated to be of divine origin is because **the Bible writers were correct in everything they wrote—about the past, the present, and even the future**.

Eighteenth-century English poet Alexander Pope succinctly noted in “An Essay on Criticism” what every rational person knows all to well—“**to err is human**” (1709). Even though we may set high standards for ourselves and learn all that we can, and even though we may put as many safeguards in place as is humanly possible, mistakes will be made; ignorance will be revealed; errors will occur. As great of a historian as Herodotus was, he sometimes erred. As brilliant of a man as Aristotle was, he was terribly incorrect at times (see Jackson, 1997). As accomplished a writer as was the eighth-century B.C. Greek poet Homer, sometimes “even good old Homer nods” (Horace, 1.359). It simply is **humanly** impossible to be correct about everything a person says or writes. “**With God**,” however, “all things are possible” (Mark 10:27).

If an all-knowing, all-powerful God exists (and there is ample proof that He does—see Lyons and Butt, 2014), then such a God could produce written revelation for His human creation that was flawless in its original production. He could guide uneducated men to write about events that occurred hundreds or thousands of years before their time with complete accuracy. He could “move” (otherwise) ordinary men to write flawlessly about any number of contemporary people, places, and things (2 Peter 1:20-21). He could even guide man to write about future events with perfect accuracy. In truth, the all-encompassing reason (which shall be dissected into three parts) that a person can come to the rational conclusion that the Bible is “given by inspiration of God” is because the writers of the Bible were amazingly accurate...about **everything**.

REASON #1: PREDICTIVE PROPHECY

ON Tuesday, September 11, 2001, a horrible tragedy shocked the United States of America when terrorists attacked the World Trade Center and the Pentagon. Amidst the tragedy, a rumor circulated that Nostradamus, a supposed fortuneteller, had predicted the turn of events. Web sites with information on Nostradamus received thousands, even millions of hits. After all was said and done, the rumored prediction had been fabricated and misunderstood; Nostradamus had not predicted the future. But it was obvious from the public’s response that anyone who can accurately predict the future is more than just a little special. The prophet Jeremiah wrote: “Who is he who speaks, and it comes to pass, when the Lord has not commanded it?” (Lamentations 3:37). The prophet’s point was clear: no one accurately foretells the future unless God informs him of it. Therefore, if the Bible accurately predicts the future, we can know that it is from God.

The fact is, the Bible contains numerous prophecies that ancient history has shown to be perfectly fulfilled in

every detail. Consider a few examples. [NOTE: For many other instances that space restraints will not allow in this article, please consult Apologetics Press’s book *Behold! The Word of God* or visit the “Inspiration of the Bible” section of www.apologeticspress.org.]

The Fall of the City of Tyre

According to history, the Phoenician city of Tyre stood as one of the most ancient and prosperous cities in history. During a visit to the temple of Heracles in Tyre in the fifth century B.C., the historian Herodotus inquired about the age of the temple, to which the inhabitants replied that the temple was as old as “Tyre itself, and that Tyre had already stood for two thousand three hundred years” (Herodotus, 2:44). According to the early 20th-century Hebrew and Greek scholar, Wallace Fleming, in his book *The History of Tyre*, “As early as 1400 B.C., Tyre was not only a great city but was considered impregnable” (1966, p. 8).

In the early sixth century B.C., however, the prophet Ezekiel mentioned several events that were to occur in Tyre as punishment for the city’s arrogance and merciless actions

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(26:1-14,19-21). The prophet predicted: (1) Nebuchadnezzar, King of Babylon, would build a siege mound against the city; (2) many nations would come against Tyre; (3) the city would be broken down, scraped like the top of a rock, and the stones, timber, and soil would be thrown in “the midst of the water;” (4) the city would become a “place for spreading nets;” and (5) the city would never be rebuilt.

History reveals that everything Ezekiel prophesied about Tyre came to pass.

- Nebuchadnezzar “besieged Tyre for thirteen years in the days of Ithobal, their king” (Josephus, 1.21). The king of Babylon severely damaged the mainland as Ezekiel predicted, but the island city remained primarily unaffected.
- Regarding the prediction that “many nations” would come against Tyre, in 392 B.C., “Tyre was involved in the war which arose between the Persians and Evagorus of Cyprus” in which the king of Egypt “took Tyre by assault” (Fleming, p. 52). Sixty years later, in 332, Alexander the Great besieged Tyre and crushed it. In fact, Tyre was contested by so many foreign forces that Fleming wrote: “It seemed ever the fate of the Phoenician cities to be between an upper and a nether millstone” (p. 66). Thus, Ezekiel’s prophecy about “many nations” remains as a historical reality that cannot be successfully gainsaid.
- By 333 B.C., Ezekiel’s 250-plus-year-old prophecy that Tyre would be destroyed and its building material cast into the midst of the waters had yet to materialize. But that situation was soon altered. Ancient

historian Diodorus Siculus, who lived from approximately 80-20 B.C., wrote extensively of Alexander the Great’s dealing with Tyre (see Siculus, 17.40-46). Secular history details Alexander’s destruction of Tyre, which coincides precisely with Ezekiel’s prophecy concerning what would happen to the city’s building materials. As Ezekiel had predicted, the stones, timber, and soil of the mainland city were thrown into the midst of the sea in an unprecedented military maneuver (Fleming, p. 56), which allowed Alexander to create a land bridge upon which his army could come across to defeat the island city of Tyre. For Ezekiel to have accurately “guessed” this situation would be to stretch the law of probability beyond the limits of absurdity.

• Ultimately, in A.D. 1291, the Sultan Halil massacred the inhabitants of Tyre and subjected the city to utter ruin. “Houses, factories, temples, everything in the city was consigned to the sword, flame and ruin” (Fleming, p. 122). After this major defeat in 1291, Fleming cites several travel logs in which visitors to the city mention that citizens of the area in 1697 were “only a few poor wretches...subsisting chiefly upon fishing” (p. 124). Taking these accounts into consideration, it is obvious that many nations continued to come against the island city, that it was destroyed on numerous occasions, and that it became a place for fishing, fulfilling Ezekiel’s prediction about the spreading of nets. Furthermore, it is evident that the multiple periods of destruction and rebuilding of the city have long since buried the

Phoenician city that came under the condemnation of Ezekiel. The *Columbia Encyclopedia*, under its entry for Tyre, noted: “The principal ruins of the city today are those of buildings erected by the Crusaders. There are some Greco-Roman remains, but any left by the Phoenicians lie underneath the present town” (“Tyre,” 2006).

So accurate were the prophecies made by Ezekiel that skeptics are forced to suggest a later date for his writings. Yet, such a later date cannot be maintained, and the admission of Ezekiel’s accuracy stands as irrefutable evidence of the prophet’s divine inspiration. With the penetrating gaze that can only be maintained by the Divine, God looked hundreds of years into the future and instructed Ezekiel precisely what to write so that in the centuries following the predictions, the fulfillment of every detail of the prophet’s words could be denied by no honest student of history. “When the word of the prophet comes to pass, the prophet will be known as one whom the Lord has truly sent” (Jeremiah 28:9).

The Fall of Babylon and the Rise of Cyrus

Imagine taking a trip to Philadelphia, Pennsylvania and visiting the State House where the Constitutional Convention took place in 1787. During the tour, your guide points to a document dating back to just this side of the Convention—about the year 1820. The piece of parchment tells of a man named George W. Bush from Austin, Texas who would be President of the United States within the next 200 years. But how could someone know that a man named George W. Bush would be born in the United States? And how could someone know more than a century before Mr. Bush ever was born that he would be President of the United

States? Furthermore, how could someone in 1820 know that a man from Texas (named George W. Bush) would be President of the United States when Texas wasn't even part of the Union yet? Such a prophecy truly would be amazing! Yet, obviously no such prediction was ever made. Amazingly, the Bible makes a comparable prediction, which was fulfilled with complete accuracy.

In the eighth century B.C., Isaiah vividly described how God would destroy the powerful kingdom of Babylon, "the glory of kingdoms" (13:19). Writing as if it had already occurred (commonly known as the "prophetic perfect," frequently employed in the Old Testament to stress the absolute certainty of fulfillment), Isaiah declared Babylon would fall (21:9). He then prophesied that Babylon would fall to the Medes and Persians (Isaiah 13; 21:1-10). Later, he proclaimed that the "golden city" (Babylon) would be conquered by a man named Cyrus (44:28; 45:1-7). (This prophecy is remarkable, especially since Cyrus was not even born until almost 150 years after Isaiah penned these words.) Not only did Isaiah predict that Cyrus would overthrow Babylon, he also wrote that Cyrus, serving as Jehovah's "anointed" and "shepherd," would release the Jews from captivity and assist them in their return to Jerusalem for the purpose of rebuilding the Temple. All of this was written almost two centuries before Cyrus conquered Babylon (539 B.C.).

Amazingly, secular history verifies that all of these events came true. There really was a man named Cyrus who ruled the Medo-Persian Empire. He did conquer Babylon. And just as Isaiah prophesied, he assisted the Jews in their return to Jerusalem and in the rebuilding of the Temple. Jeremiah also predicted the destruction of Babylon, the most powerful

nation in the world at the time the predictions were made (Jeremiah 50-51). He predicted that Babylon's water would be dried up, and her soldiers would be drunken and sleep a perpetual sleep. The precision of his predictions was remarkably verified when Cyrus redirected the Euphrates River and entered Babylon through the opening where the river usually entered. The entrance was left unattended because the Babylonians were getting drunk during a festival celebration.

Messianic Prophecies

Throughout the pages of the Old Testament there are over 250 prophecies about a coming Messiah. Each one of these is fulfilled in minute detail in the life of Jesus Christ. While it is true that most people's lives can only be chronicled after they have lived it, the life of Jesus was chronicled before He arrived on Earth. In addition, a host of the prophecies concerning Christ were intentionally specific and could not have been arranged by a mere human who was falsely claiming to be the Messiah. For instance, the Old Testament told where the Messiah would be born (Micah 5:2), a situation that cannot be manipulated by the one being born. The circumstances of the Messiah's death were detailed, even down to His burial, which provides another instance in which the deceased could not have connived a fulfillment.

In contrasting the God of Israel with the pagan idols of old, the prophet Isaiah issued a challenge to those who believed in the potency of their pagan deities. Isaiah said this about the idols: "Let them bring forth and show us what will happen; let them show the former things, what they were, that we may consider them.... Show the things that are to come hereafter, that we may know that you are gods" (41:22-23). According to

Isaiah, any deity that could consistently forecast the future would be recognized as a true God, while any unable to tell the future should be relegated to the rubbish pile of false religions. In order to prove that the God of Israel was the true God, Isaiah quoted this from the mouth of God: "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet done" (46:9-10). Truly, Isaiah's God could tell the future. The fall of Tyre and Babylon, the reign of Cyrus, and the coming Messiah are but a few of the more prominent examples. When evidence is honestly considered, the truth seeker must admit that the prophecies contained in the Bible show that it was penned by the inspiration of God.

REASON #2: SCIENTIFIC ACCURACY AND FOREKNOWLEDGE

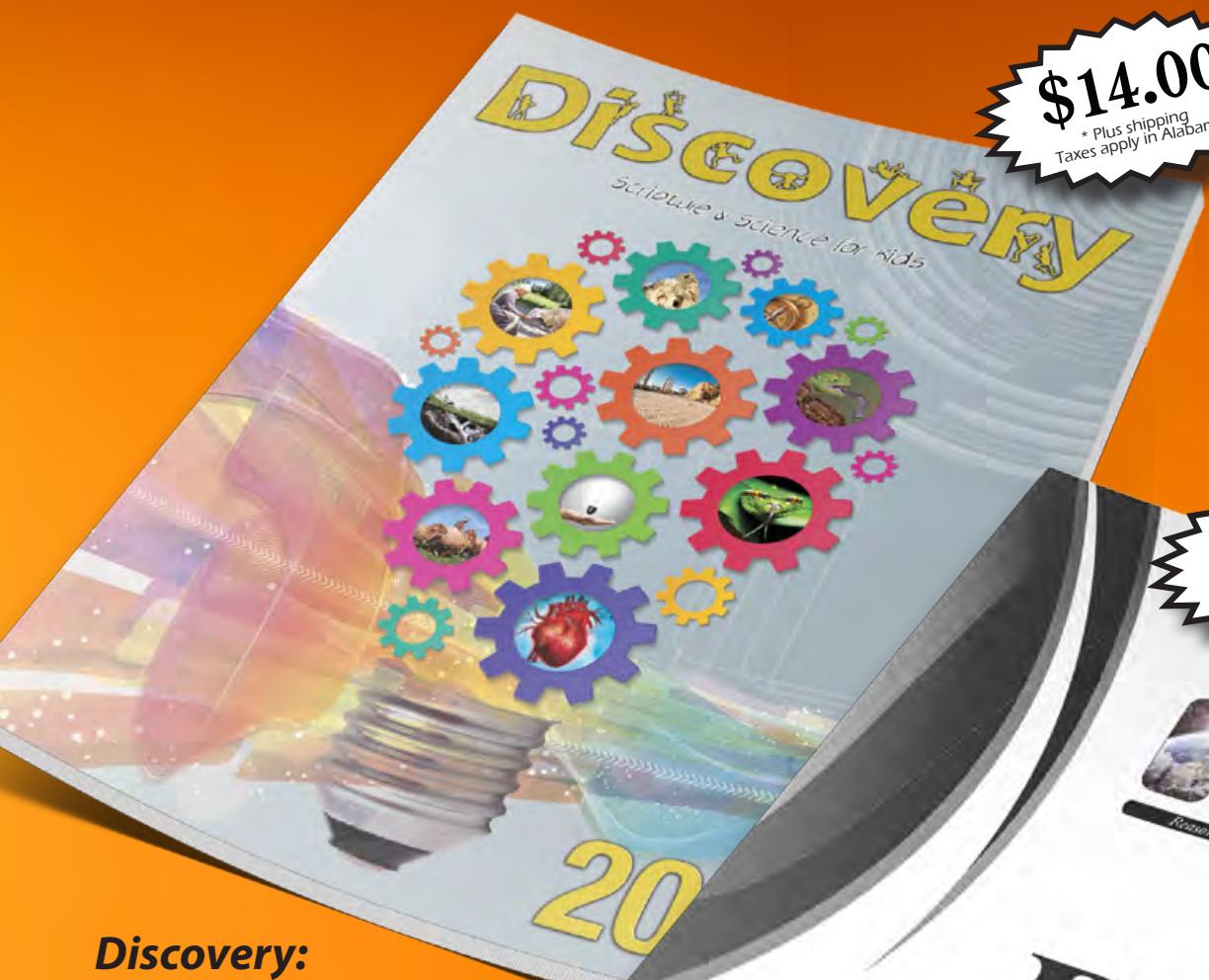
WHILE the Bible does not present itself as a scientific or medical textbook, it is only reasonable that if God really did inspire the books of the Bible, they would be completely accurate in every scientific or medical detail found within their pages. Furthermore, all scientific and medical errors that fill the pages of other ancient, non-inspired texts should be entirely absent from the biblical record. Is the Bible infallible when it speaks about scientific disciplines, or does it contain the errors that one would expect to find in the writings of fallible men in ancient times?

The Egyptians were renowned in the ancient world for their progress in the field of medicine. Dr. Samuel Massengill, early 20th-century pharmaceutical chemist, noted that "Egypt was the medical center of the ancient world" (1943, p. 13). Herodotus recorded that it was king Darius' practice "to keep in attendance certain Egyptian doctors, who had a reputation for the highest eminence in

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their profession" (Herodotus, 3.129). Among the ancient documents that detail much of the Egyptian medicinal knowledge that has survived, the Ebers Papyrus (discovered in 1872) ranks as one of the foremost sources (Bryan, 1930, p. 1). It consists of a host of medical remedies purported to heal, enhance, and prevent. "Altogether 811 prescriptions are set forth in the papyrus, and they take the form of salves, plasters, and poultices; snuffs, inhalations, and gargles; draughts, confections, and pills; fumigations, suppositories, and enemata" (p. 15). Among the hundreds of prescriptions, we find disgusting treatments that caused much more harm than good. For instance, under a section titled "What to do to draw out splinters in the flesh," a remedy is prescribed consisting of "worm blood, mole, and donkey dung" (p. 73). Remedies to help heal skin diseases included such things as cat dung, dog dung, and a hog's tooth (p. 92). It seems that the Egyptians were among the first to present the idea of "good and laudable pus" (McMillen and Stern, 2000, p. 10). While it must be noted that some of the Egyptian medicine was helpful, the harmful remedies and ingredients cast a sickening shadow of untrustworthiness on the entire Egyptian endeavor as viewed by the modern reader.

Admittedly, the Bible is not devoted to long lists of medical prescriptions. The Bible writers did not intend to write a medical textbook. There are, however, especially in the first five books of the Old Testament, numerous rules for sanitation, quarantine, and other medical procedures that were to govern the daily lives of the Israelites. Interestingly, the harmful remedies and ingredients prescribed by other ancient civilizations are missing entirely from the pages of the Bible. In fact, the Pentateuch exhibits an understanding of germs

and disease that the "modern" medical community did not grasp until relatively recently.

Germs, Labor Fever, and Biblical Sanitation

In 1847, an obstetrician named Ignaz Semmelweis was the director of a hospital ward in Vienna, Austria. Many pregnant women checked into his ward, but 10-18% of those women never checked out. About one out of every six that received treatment in Semmelweis' ward died of labor fever (Nuland, 2003, p. 31). Autopsies revealed pus under their skin, in their chest cavities, in their eye sockets, etc. Semmelweis was distraught over the mortality rate in his ward, and other hospital wards like it all over Europe. Nuland noted that Australia, the Americas, Britain, Ireland, and practically every other nation that had established a hospital suffered a similar mortality rate (pp. 41-43). If a woman delivered a baby using a midwife, then the death rate fell to only about 3%. Yet if she chose to use the most advanced medical knowledge and facilities of the day, her chance of dying skyrocketed immensely!

Semmelweis had tried everything to curb the carnage. He turned all the women on their sides in hopes that the death rate would drop, but with no results. He thought maybe the bell that the priest rang in the wee hours of the morning scared the women. So, he made the priest enter silently, yet without any drop in death rates. As he contemplated his dilemma, he watched young medical students perform their routine tasks. Each day the students would conduct autopsies on the dead mothers. Then they would rinse their hands in a bowl of bloody water, wipe them off on a shared, dirty towel, and immediately begin internal examinations of the still-living women. Medical doctor and historian Sherwin Nuland

commented concerning the practice: "Because there seemed no reason for them to wash their hands, except superficially, or change their clothing before coming to the First Division, they did neither" (p. 100). As a 21st-century observer, one is appalled to think that such practices actually took place in institutes of what was at the time "modern technology." What doctor in his right mind would touch a dead person and then perform examinations on living patients—without first employing some sort of minimal hygienic practices intended to kill germs? But to Europeans in the middle-19th-century, germs were virtually a foreign concept.

Semmelweis then ordered everyone in his ward to wash his or her hands thoroughly in a chlorine solution after every examination. In three months, the death rate fell from 18% to 1%. Semmelweis had made a groundbreaking discovery...or had he? Almost 3,300 years before Semmelweis lived, Moses had written: "He who touches the dead body of anyone shall be unclean seven days. He shall purify himself with the water on the third day and on the seventh day; then he will be clean. But if he does not purify himself on the third day and on the seventh day, he will not be clean" (Numbers 19:11-12). Germs were no new discovery in 1847; the biblical text recorded measures to check their spread as far back as circa 1500 B.C.

Germs and the Water of Purification

When Old Testament instructions are compared to the New Testament explanations for those actions, it becomes clear that some of the ancient injunctions were primarily symbolic in nature (e.g., John 19:31-37). With the presence of such symbolism in the Old Testament, it is important, however, that we do not overlook Old Testament instructions that were

pragmatic in value and that testify to a Master Mind behind the writing of the Law. One such instruction is found in Numbers 19, where the Israelites were instructed to prepare the “water of purification” that was to be used to wash any person who had touched a dead body.

At first glance, the water of purification sounds like a hodge-podge of superstitious potion-making that included the ashes of a young cow, hyssop, cedar wood, and scarlet. But this formula was the farthest thing from a potion intended to “ward off evil spirits.” On the contrary, the recipe for the water of purification stands today as a wonderful example of the Bible’s brilliance, since the recipe is nothing less than a procedure to produce an antibacterial soap.

When we look at the ingredients individually, we begin to see the value of each. First, consider the use of ashes. The chemical known as lye is one of the main ingredients in many soaps today. In fact, lye, in high concentrations, is very caustic and irritating to the skin. In more diluted concentrations, it can be used as an excellent exfoliate and cleansing agent. Various lye-soap recipes reveal that, to obtain lye, water often is poured through ashes. The water retrieved from pouring it through the ashes contains a concentration of the chemical. Moses instructed the Israelites to prepare a mixture that would have included lye mixed in a diluted solution, which would have been ideal for stopping the spread of germs.

What about the specific ingredients for the water of purification? Hyssop contains the antiseptic thymol, the same ingredient that we find today in some brands of mouthwash (McMillen and Stern, p. 24). “Cedar wood has long been used for storage cabinets because of its ability to repel insects and prevent decay. In

oil form, applied to humans, it is an antiseptic, astringent, expectorant (removes mucus from respiratory system), anti-fungal, sedative and insecticide” (“Cedar Oil,” n.d.). The Israelites were instructed to toss into the mix “scarlet,” which most likely was scarlet wool (see Hebrews 9:19). Adding wool fibers to the concoction would have made the mixture the “ancient equivalent of Lava® soap” (McMillen and Stern, p. 25).

Thousands of years before any formal studies were done to see what type of cleaning methods were the most effective; millennia before American pioneers concocted their lye solutions; and ages before our most advanced medical students knew a thing about germ theory, Moses instructed the Israelites to concoct an amazingly effective recipe for soap, that, if used properly in medical facilities like hospitals in Vienna, would literally have saved thousands of lives.

Quarantine

The Old Testament record added another extremely beneficial practice to the field of medicine in its detailed descriptions of maladies for which living individuals should be quarantined. The book of Leviticus lists a host of diseases and ways in which an Israelite would come in contact with germs. Those with such diseases as leprosy were instructed to “dwell alone” “outside the camp” (Leviticus 13:46). If and when a diseased individual got close to those who were not diseased, he was instructed to “cover his mustache, and cry, ‘Unclean! Unclean!’” (13:45). It is of interest that the covering of one’s mustache (“upper lip”—ASV) would prevent spit and spray from the mouth of the individual to pass freely through the air, much like the covering of one’s mouth during a cough.

In regard to the understanding of contagion that is evident in the

quarantine rules in the Old Testament, Roderick McGrew noted in the *Encyclopedia of Medical History*: “The idea of contagion was foreign to the classic medical tradition and found no place in the voluminous Hippocratic writings. The Old Testament, however, is a rich source for contagionist sentiment, especially in regard to leprosy and venereal disease” (1985, pp. 77-78). Here again, the Bible exhibits amazingly accurate medical and scientific knowledge that surpasses any known human ingenuity available at the time of its writing.

Many physicians who have compared Moses’ medical instructions to effective modern methods have come to realize the astonishing value and insight of the Bible. As 20th-century pharmacologist and Hebrew scholar, Dr. David Macht of Johns Hopkins University, once wrote: “Every word in the Hebrew Scriptures is well chosen and carries valuable knowledge and deep significance” (1953, p. 450). Indeed, the accurate medical practices prescribed thousands of years before their significance was completely understood provide excellent evidence for the divine inspiration of the Bible.

REASON #3: THE OVERALL FACTUAL ACCURACY OF THE BIBLE

SUPPOSE we were to ask a group of historians to author the most up-to-date history of the United States of America on the market. Suppose we gave them years to finish it and unlimited resources to use for their research. At the end of that period, with their newly published volume in hand, could we be confident that they had accurately recorded the significant dates and information perfectly? No, we could not. In fact, within just a few years, as every decent publishing company owner knows, we would need a second edition. Within a decade, so much

new information would have come to light that a third or fourth edition would be necessary. And within 20 years, we most likely would need a completely new book if we wanted to preserve history accurately. But when we look into the 66 books of the Bible, we find perfect historical accuracy that has never needed updating or correcting.

Every single statement of the Bible that can be historically checked or verified has shown that the Bible writers never once made a mistake. The fact that the books of the Bible are perfectly accurate indicates that an intelligence beyond human ability must have been involved in the composition of the books.

The Accuracy of Acts

Sir William Ramsay was a one-time unbeliever and world-class archaeologist. His extensive education had ingrained within him the keenest sense of scholarship. But along with that scholarship came a built-in prejudice about the supposed inaccuracy of the Bible (specifically the book of Acts). As Ramsay himself remarked:

[A]bout 1880 to 1890, the book of the Acts was regarded as the weakest part of the New Testament. No one that had any regard for his reputation as a scholar cared to say a word in its defence. The most conservative of theological scholars, as a rule, thought the wisest plan of defence for the New Testament as a whole was to say as little as possible about the Acts (1915, p. 38).

As could be expected of someone who had been trained by such “scholars,” Ramsay held the same view. He eventually abandoned it, however, because he was willing to do what few people of his time dared to do—explore the Bible lands themselves with an archaeologist’s pick in one hand and an open Bible in the other. His self-stated intention was to prove the inaccuracy of Luke’s history as

recorded in the book of Acts. But, much to his surprise, the book of Acts passed every test that any historical narrative could be asked to pass. In fact, after years of literally digging through the evidence in Asia Minor, Ramsay concluded that Luke was an exemplary historian. Lee S. Wheeler, in his classic work *Famous Infidels Who Found Christ*, recounted Ramsay’s life story in great detail (1931, pp. 102-106), and then quoted the famed archaeologist, who ultimately admitted:

The more I have studied the narrative of the Acts, and the more I have learned year after year about Graeco-Roman society and thoughts and fashions, and organization in those provinces, the more I admire and the better I understand. I set out to look for truth on the borderland where Greece and Asia meet, and found it here [in the book of Acts—KB/EL]. You may press the words of Luke in a degree beyond any other historian’s, and they stand the keenest scrutiny and the hardest treatment, provided always that the critic knows the subject and does not go beyond the limits of science and of justice (Ramsay, 1915, p. 89).

Luke, the writer of the book of Acts, is now widely acknowledged as an extremely accurate historian in his own right—so much so that Ramsay came to believe in Christianity as a result of his personal examination of the preciseness of Luke’s historical record. What legitimate reason is there to reject Luke’s amazingly accurate testimony? As Wayne Jackson summarized:

In Acts, Luke mentions thirty-two countries, fifty-four cities, and nine Mediterranean islands. He also mentions ninety-five persons, sixty-two of which are not named elsewhere in the New Testament. And his references, where checkable, are always correct. This is truly remarkable, in view of the fact that the political/territorial situation

of his day was in a state of almost constant change (1991, 27:2).

The Pilate Inscription

The last few days of Jesus’ life were the most tragic of any in human history. Amidst all the violence, there stood one man who had the power to stop all the torture. One man could call off the Roman soldiers and save Christ from being crucified. His name—Pontius Pilate, the Roman official who governed the area of Judea at the time of Christ’s death. The story of the crucifixion can hardly be told without mentioning the name of this Roman official who sentenced Christ to death—even though Pilate knew He was innocent (John 18:38; 19:4,6).

Although the Bible mentions Pilate on several occasions, his name could not be found among the archaeological evidence. For hundreds of years, no stone inscriptions or other physical evidence could be produced to support the idea that a man named Pilate had anything to do with either Christ or Judea. Because of this, many mocked the Bible and claimed that creative biblical writers concocted Pilate from their own fertile imaginations. After all, if Pilate were such a prominent leader, wouldn’t there be some kind of archaeological evidence to verify his existence?

Critics were silenced when, in 1961, an Italian archaeological team working at Caesarea found a stone tablet that measured 32 inches high, by 27 inches wide, by 8 inches thick. On this slab, now known as the “Pilate Inscription,” were the remains of this simple title: “Pontius Pilate, Prefect of Judea”—almost the exact same title as the one given to him in Luke 3:1. This, then, became yet another find to remind us that the more we uncover the past, the more we uncover the truth that the Bible is

indeed the Word of God (see Price, 1997, pp. 307-308).

The truth is, numerous archaeological finds have verified the Bible's accuracy. As the renowned archaeologist Nelson Glueck wrote: "It may be stated categorically that no archaeological discovery has ever controverted a Biblical reference. Scores of archaeological findings have been made which confirm in clear outline or exact detail historical statements in the Bible" (1959, p. 31). Truly, the perfect historical accuracy, without the tell-tale mistakes that are found in works written by mere humans, testifies to the Bible's divine origin.

CONCLUSION

No series of books in human history has maintained the supernatural consistency that is present within the pages of the Bible. From the first book of Genesis to the last book of Revelation, approximately 40 men penned individual treatises that combine to form the best-selling, most widely distributed, perfectly unified, flawlessly written book ever produced. Mere human genius never could have produced a work with such predictive prophecy, scientific foreknowledge, and overall factual accuracy. Common sense demands an adequate explanation. The only rational conclusion, which is in keeping with the evidence at hand, is that the Bible is "given by inspiration of God."

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SPEAKING SCHEDULES

Kyle Butt

January 16-17	Dallas, TX	(256) 710-7671
February 2	Henderson, TN	(731) 989-6000

Eric Lyons

January 16-18	Gainesboro, TN	(931) 268-0651
January 26	Montgomery, AL	(334) 272-5820
February 4	Henderson, TN	(731) 989-6000

Dave Miller

February 4	Henderson, TN	(731) 989-6000
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Jeff Miller

January 8,22,29	Montgomery, AL	(334) 272-8558
January 12	Bedford, TX	(817) 282-6526



NOTE FROM

The Editor



2014 Bound Volumes Available

As we have done for many years, we are happy to offer to our readers the completed bound volumes of our two monthly magazines from the previous year. These bound volumes enable the articles contained therein to remain relevant far beyond the time period during which they were authored. The bound volume of *Reason & Revelation* for 2014 contains articles on such topics as: God and the Laws of Science; Genetics vs. Evolution; Microcomputers in the Brain Tabulate Design; The Next Domino: Polygamy; Did Life Originate Underground?; Bill Nye/Ken Ham Debate Review; Tying Up Really Loose Ends; Is Christianity Still Needed In America?; Did Jesus Deny Deity and Moral Perfection in Mark 10:18?; *God's Not Dead*: A Movie Review; Reflections on My Debate with Bart Ehrman; Was the Big Bang Just Proven by Astronomers?; How Could There Be Light Before the Sun?; Gender in the Bible; Don't Muslims and Christians Both Believe in Jesus?; 7 Reasons to Believe in God; Left Behind or Left Bedazzled?; and more.

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Dave Miller

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